

Thursday the 13th of October, 1692.

By the Lords Spiritual and Temporal
In Parliament Assembled,

Ordered,

THat the Lord Bishop of *Cork* do Preach in
Christ-Church on the Twenty Third Day of
this Month of *Octob.* before the Lords of this House.

Gerard Bor, Cler. Parl.

Monday, the 24th of Octob. 1692.

By the Lords Spiritual and Temporal,
in Parliament Assembled,

Ordered,

THat the Thanks of this House be given to
the Lord Bishop of *Cork*, for his Sermon
Preached yesterday in *Christ-Church*: And that the
Earl of *Drogheda* and the Lord Viscount *Blesinton*
do accordingly give the Thanks of this House to
the said Lord Bishop of *Cork*, and desire him to
cause his Sermon to be Printed.

Gerard. Bor. *Cler. Parl.*

Thursday the 13th of October, 1692.

By the Lords Spiritual and Temporal
In Parliament Assembled,

Ordered,

THat the Lord Bishop of *Cork* do Preach in
Christ-Church on the Twenty Third Day of
this Month of *Octob.* before the Lords of this House.

Gerard Bor, Cler. Parl.

Monday, the 24th of Octob. 1692.

By the Lords Spiritual and Temporal,
in Parliament Assembled,

Ordered,

THat the Thanks of this House be given to
the Lord Bishop of *Cork*, for his Sermon
Preached yesterday in *Christ-Church*: And that the
Earl of *Drogheda* and the Lord Viscount *Blesinton*
do accordingly give the Thanks of this House to
the said Lord Bishop of *Cork*, and desire him to
cause his Sermon to be Printed.

Gerard. Bor. *Cler. Parl.*

S E R M O N

SETTING FORTH

The Duties of the Irish Protestants,

ARISING FROM

The Irish Rebellion, 1641

AND

The Irish Tyranny, 1688, &c.

Preached Before His EXCELLENCY the

LORD LIEUTENANT

AND THE LORDS

SPIRITUAL and TEMPORAL,

And divers of the Commons:

In CHRIST-CHURCH, DUBLIN.

Octob. 23. 1692.

By Edward Lord Bishop of Cork and Ross.

D U B L I N :

Printed by Joseph Ray on Colledg-Green, for William Norman
Bookseller in Dames Street. 1692.

ADVERTISEMENT.

THe Particular Service for the Day, according to the Order of the Church of Ireland, being somewhat long, the Preacher was forced to contract his Sermon, by Omitting, in several places, some parts thereof. But the Passages omitted in the Pulpit, are inserted in the Print: Tet so, as that what was omitted, is distinguished from what was delivered: If of any length, by being shut in thus: ** [] ** If smaller, only thus, [].

DUBLIN:

Printed by Joseph Ryan at College Green, for William Munn
Bookseller in Duncannon Street, 1801.

S E R M O N

Preached Octob. 23. 1692.

2 Cor. I. 9, 10.

We had the Sentence of Death in our selves, that we should not trust in our selves, but in God which raiseth the Dead.

Who hath Delivered us from so great a Death, and doth Deliver ; in whom we trust that He will yet Deliver us.



IF my Choice of these Words on this Occasion, I hope there needs no other Account, than that it is more our Churches than mine.

The Time, when our Apostle, and his Brethren in Tribulation as well as Faith, had this Sentence of Death in themselves, was in the Trouble which came unto them in Asia, (verf. 8.) and

the History whereto this is supposed to refer, we have Acts xix.

The Honour of the great Goddess Diana, whom all Asia and the World then worshipped, and of the Image which fell down from Jupiter, had now received a Deadly Wound : Her Temple was likely to be despised, and her Magnificence destroyed : for that This Paul had perswaded and turn'd away the People, saying, That

they are no Gods which are made with hands : A Pestilent Doctrine indeed ! For it had this effect at Ephesus, that Demetrius's Silver Shrines (Ναὶ ἀργυρεῖν) They were [most probably] pretty Medals with Diana's Image, and her Temple's, upon them ; much Finer, and more Valuable than our Neighbour's Agnus Dei's) and such like Trinkets, would not go off as they had done : The Craft, by which the Silver-Smith and his Fellow Workmen got their Wealth, was in danger to be set at nought : and now 'twas time for the Craftsmen to set at least the Zealors, to cry out two hours together, Great is Diana of the Ephesians, to raise no small stir ; to put the City in Confusion, and Country in an Up-roar ; to lay hold on Paul's Companions, and him too, if they could catch him ; and to rush with one accord into the Theater, there to feed the Wild Beasts with the Bodies of Gods Saints, and their own Eyes with the Spectacle of them torn in pieces and devour'd. At this Juncture, We had, saith the Apostle, the Sentence of Death in our selves.

The History indeed matches not the Bloodiness and Barbarity of this Day.

Greece was a Civilized Country, though Bigotted enough by Prophets of their own. Poets and Lyars. One Wandering Jew, our Apostle, and a Couple of poor Macedonian Travellers, Gaius and Aristarchus his Companions, would have satisfy'd the Fury of that Conflux of Idolaters from all the World, then at Ephesus. One thousand two hundred eighty three persons a day, for an hundred and twenty days together (or one with another) that is,

* This is the Account in Sir John Temple's Book, and as it was given in to the Parliament in England. But if from Octob. 23. on which Morning the Rebellion broke out, we reckon to March 1, which is somewhat more exact, There were 9 days above the four Calendar Months, that is 129 Days. And then these fall only one Day with another, 1193 Persons a Day, and 103 over in the whole.

* An hundred fifty four thousand Souls, Men, Women and Children, in four Months time, as the Account was given in by the Actors themselves, lest they should have been thought to have been more bloody than they were, was

a Sacrifice, which none but Irish Priests and Popish Votaries could ever have thought of, or attempted.

Nay,

Nay, *Diana's Priests* in the *Acts*, were yet more reasonable than we think of : For their People having got two Persons to make an Example of, *Timé Ασιαρχών* *verf. 31.* certain of the *Asiatic Priests*, (such in all likelihood they were) stood so much *Paul's Friends*, as to preserve even him, though Principal, from the Theatre, and being there a real Tragedy. Admit then the *Irish Priests* in a certain Sacrifice to be no Idolaters, yet in Human Sacrifices they have far exceeded all the Idolaters in the World.

But however the History will not in all Circumstances come up to our Case, the Habit of Mind, or Temper here avowed by the Apostle in himself and Brethren, will be most seasonable, and intimately becoming all, whose Condition at any time may have answered theirs, by having had a Sentence of Death in themselves.

We will therefore view, First, Their Outward Condition, and Gods Design upon them thereby, (*verf. 9.*) Then the Faith our Apostle Avows, (*verf. 10.*) which are the main Considerables in these two Verses.

1. *We had a Sentence of Death in our selves* : That was their Condition. *That we should not trust in our selves, but in God which raiseth the Dead* : That was Gods Design upon them and us. — God in his Providence many times sees fit to bring his faithfullest Servants into such Plunges of Misery, and Difficulties, whence none but an Almighty Unseen Power can Retrieve them : And this, to the end he may teach them, and others by them, dependance on himself alone. They are so reduced, as that they must trust to Invisible Omnipotence or Nothing ; As in the Text, *To God that raiseth the Dead* : For their Condition is in effect such as that of men in the Grave, or under the Power of Death.

2. He Avows, *God had Delivered*, and even still to the instant in which he spoke, *did Deliver*, and that they *trusted he would yet Deliver them*. — When in Deplorable or Desperate Circumstances, by an Almighty Hand, People have been delivered, they ought, into whatsoever Condition they shall thereafter be

reduced, for ever to trust to that Deliverer. However low the Faith of any other persons, at any time, may run without sin, the least Diffidence in those who have been thus Delivered, is high Ingratitude.

These two Observations are the proper Result of the Words, as far as from a Singular Instance any General Rules can be drawn; and the Consequence of both is so strict, that neither much need a further proof: I shall therefore but touch on what I had prepared.

And the first, being *Matter of Fact*, through several long continued Ages, the properest proof of it would be *Historical Records*, both as to Particular Persons, and that great Publick Body the Church,

** [As to Particular Persons. The Holy Ghost singling out some of the most Faithful Men, and greatest Favourites of Heaven, under the Old Testament, Names, especially Three, who were in their Days Wonders of Danger and Misery, and yet obtained as wondrous Deliverance, through the Faith which they Learn'd and Practic'd in their most desperate Circumstances. The Three were *Noah*, *Daniel* and *Job*, *Ezek. xiv. 14, &c.* The Lives of each of These, are so many Exemplifications or Precedents of the Case before us.

What could *Noah* Trust to, or whence could he hope for (shall I say, or imagine) any Help possible, but from a Power superiour to Earth and Air, (from Him that dwelleth in Heaven) when he saw *the Fountains of the Great Deep broken up, and the Windows of Heaven opened*, and continued mighty Rains for *fourty Days and fourty Nights*? As far as Flesh and Blood can see, he had a Sentence of Death in himself; at least could trust in nothing but the Living God, to survive that Flood by which all Mankind, except himself and his, perished: And according to the Growth of his Dangers, no doubt was that of his Faith. By Dreadful Discipline he proceeded from Faith to Faith. By Faith, saith the Author to the *Hebrews*, *Noah prepared an Ark for the Saving his House*. And by that Faith continued, and advancing still, may I say, he saved both the Ark, Himself, and all with him

in it. For no more could he and his have lived in the Ark without a kind of Miracle of Faith, than the Ark in such a Deluge, without a Miracle of Power.

Again : What could *Daniel* trust to in the Den of Lions, by Nature and Hunger merciless? What Power below God's, that made them, could have changed their Natures, or sent an Angel to have shut their Mouths? But, *Through Faith*, saith the now mentioned Author, *He stopped the Mouths of Lions*, Hebr. xi. 33. *He was taken out of the Den, and no manner of hurt was found upon him, because he believed upon his God*, saith he himself, Dan. vi. 23.

Further : What could *Job* trust to, when besides his being, from the Height of Wealth and Plenty, reduc'd to Nakedness and Nothing; besides his being bereaved of his Children in an instant, and no Relation left him but one who seems to have sided with the Devil against him; forsaken too of all Friends, save those *Miserable Comforters*, who with one Mouth told him the Cause of all his Misery was his Hypocrisy; when besides such unheard-of and united Calamities, his very Body was smitten with sore Boils, from the Sole of his Foot to the Crown of his Head; and he sitting down among the Ashes, took a Potsherd to scrape himself withal : What could this Mirror, shall I say, or Miracle of Constancy and Patience, have recourse to, but *Him that killeth, and maketh alive*; *Him that bringeth down to the Grave, and bringeth up*? And to him he resolutely applies, Chap. xiii. 15. *Though he slay me, yet will I trust in him*.

To this Great *Triumvirate*, we will only add the *Man* after *God's own Heart*; Into what frequent Gulphs of Misery was he cast? *The Waters came in unto his very Soul*; *He sunk in the deep Mire, where there was no standing, and in the deep Waters, where the Floods over flowed him*; *He was weary with his crying, and his Eyes failed him while he waited on God*, Psal. lxxix. 1, 2, &c. Yet on God he waited, vers. 3. And, *At what time I am afraid, I will trust in God*, Psal. lvi. 3.

Finally, This has ben all along verified, not onely in Particular Saints, but in the great Body of them, the Church. For Brevities sake, let one instance thereof suffice.

God

God had plac'd the Children of *Israel*, his then only visible Church, in the best part of *Egypt*, in *Goshen*; under the happy Government, at least Prime Ministry, of their Brother *Joseph*: He could here have made them a Numerous and most Flourishing People; But this would not have brought them to the Acknowledgment of his Works, nor Dependance on his Power. They must therefore first be brought into Bondage, in *Mortar, Brick, and all manner of service*, (even to make *Brick without Straw*) under Taskmasters which made them serve with Rigour. Their Male-Children must be decreed to the River, cast thereinto and destroy'd; insomuch that they must groan by reason of their Bondage. In this Condition they learn to cry unto the Lord, the God of their Fathers; and their Cry came up unto him, *Exod. ii 23*. But even yet they are not by sufficient Misery ripe for Deliverance. Pharaoh and the Host of the Egyptians must be Arm'd, all the Horses, and Horsemen, and Chariots of Egypt must be drawn out, against them, and in pursuit over-take them: They must be shut up in the Wilderness, in the Straits of *Pihahiroth*, with the Sea before, and their Enemies behind: And now they must stand still,

and see the Salvation of the Lord, that they may learn, *It is the Lord that fights for them*, and from Him alone cometh their Help. But they did not all Learn this, and therefore the Carcasses of them that believed not, fell in the Wilderness, (though neither by Pharaoh, nor in the Red Sea, lest their Enemies should Triumph.) Those few who did believe, Received the Promise, and were led into the Promised Rest, by that Mighty Arm, which brought them out of their Bondage.

By these Personal Instances of *Noah, Daniel, Job* and *David*, Saints undoubtedly of the first Magnitude, and by the National Case of *Israel*, the People whom God had Chosen to Himself out of all People, it appears, as to the Matter of Fact, That God often reduces his faithfullest and most beloved Servants to such Critical Depths of Misery, whence none but an Almighty hand can Retrieve them; and wherein they must either trust in Him, or give up all Trust, and be lost.] **

But why should God make any Peoples Course of Life so uneven? And why such Peoples especially?

In Answer hereto: Though we who in our own Deliberations and Consults, scarce many times know what it is, which most sways and lastly determines us to a Resolution, may not presume to say, where God has not said it first, This or that moved God thus to Act; yet with humble Reverence we may say in general, He does it undoubtedly for most holy and wise Reasons in the Government of the World. The Particulars we shall fully know at the Day of the Revelation of all things. Mean while, As in *Giving Rain and Fruitful Seasons*, and thereby *filling our Hearts with Food and Gladness*, so sometimes in changing his hand, and sundry wise giving us a *Sentence of Death in our selves*, whence yet, as he sees fit, he grants Reprieves; In all these he *leaves not himself without a Witness*. Did all Humane Affairs move in one constant, even, regular sort, as Fixed Stars in an Orb whither no Clouds or Storms arise, some would say, *It is good for us to be here*, and never think of another World, or of True Happiness: Others perhaps would cry out, All things come to pass o' course; There's no such thing as Providence. Now, that we see such Eccentric Motions and Epicycles, we must acknowledge there is an Hand that agitates, governs and overrules the Whole Frame: And those who demand Miracles, that they may believe, may find them in and upon themselves, in that they, among others, are now alive.

But it will be said, The Faithful need not these Testimonies; for according to the Hypothesis, they are already Faithful. True; they need them not to beget the first Faith, but they need them to quicken and confirm the Faith they have.

But still that part of the Challenge recurs, Why should God pitch upon his most Faithful Servants thus to exercise? It seems fitter such Examples should be made on those, who have more deserved such Severities.

The Answer may be, Wicked Men in such Difficulties would not trust in God, apply to Him, or glorifie Him at all: They would rather turn Impatient and Desperate. Let *Saul* be at a
loss

loss, and he'll seek to the next Witch or Devil, instead of submitting all to God. And those in the *Revelations*, on whom some of the *last Plagues* came, *gnawed their Tongues for pain, and blasphemed the God of Heaven, but repented not of their Deeds, to give him glory*, Rev xvi. 9, 10, 11. Wherefore to such who exercise no Faith, who apply not to God, or acknowledge Him, there is most justly no Deliverance: Out of one Misery they fall into another; out of a Temporal, into an Eternal Abyss.

But when Holy Men suffer, yet suffering submit with Meekness to Gods Hand, call upon Him *out of the Deep*, and in the Deep still trust in Him, and are Delivered, God is glorified every way: His Almighty Power and Veracity is glorified in their Deliverance; And the Power of his Grace in them, is glorified in their Adhesion to Him, and Dependance upon Him, even while He delayed to Deliver, and seemed not to succour them. The Devil and Wicked Men must see and acknowledge to their own Confusion, God has such Children, who though He frown and chastise, [though he let loose VVicked Men and VVicked Spirits upon them, which may vex them till they are tempted to *Curse God and dye*] yet they will still hold fast good Conscience, trust their God, love Him, and wait his time. They *believe*, and therefore *will not make haste*; will not by Impatience put that God out of his own Methods, who has Delivered them from so great a Death, and doth Deliver them, [even at the very *Acme* or instant of their greatest Oppression and Anguish, in that under that very Anguish they subsist] and in *whom they trust*, that He *will yet Deliver them*.

From whence we deduced our second Note; That when by an Almighty Hand People have been Delivered from the Extremity of Danger, into whatever Difficulties they shall afterwards be brought, they ought for ever to trust to that Deliverer.

** [For such Persons have the same Reasons in common with others to trust God, and they have, besides Personal Reasons peculiar to themselves.

The *Reasons* which Christian People *in common* have to trust God, are his infinite *Power, Wisdom and Goodness*, by which He
seems

seems as it were in Honour bound to provide for, and preserve, whom he has put into being and dependance upon Him, while they own this dependance, begging and trusting to Him, that by his Visitation He will preserve the Spirit which He gave : And besides all this, His Word and Promise so to do. These Considerations make it *Injustice* in any who Know God, to Distrust Him.

But besides these common Motives, such Persons whom God has more Signally Deliver'd, have had experience of his Loving-Kindness and Good Will, *Particularly* to themselves ; and this last, is all that Christians may, or that perhaps most of them are apt to doubt. That God is Able enough, and Wise enough to help us, none (who believe the Being of a God) can question ; But whether He Will or no, by reason of our guilt, is the matter to be doubted. Now such Persons having had experience of God's good VWill in Particular to them, as well as of his Power, VVisdom, Veracity and Goodness in general , are more exceedingly sinful, if Diffident. This makes it in them *Ingratitude* to Distrust Him.] **

But is it then the Duty of all Christian People, when in Danger, simply to trust in God for Deliverance ? Or is it not truly said, That Trust in God for such Particular Mercies as we want, is not (like Repentance, and the Faith of Assent, and some like Particulars) absolutely every Mans Duty who hears thereof, but the Duty only of some who are qualify'd ; and of them to, with certain Cautions, and under certain Conditions ?

The Answer shall be very brief, plain, and distinct, in Four Conclusions.

1. Particular Trust in God, being required to be proportionate to Gods Promises, and there being nothing that the Faithful can want, which God has not promised, there is nothing that they can want which they may not trust to Him for : *The young Lions do lack and suffer hunger, but they that fear the Lord shall not want any good thing :* Only we must be careful, our Confidence take in all the Promise ; That is,

Psal. xxxiv. 9, 10

2. They who would Acceptably, or according to the will of God, trust in Him, must take heed they be not without the inward Qualifications which bring Men within the compass of the Promise. The Promise is to such who fear the Lord; not to them who lightly esteem Him. And again, *Every Man*, saith the Apostle, *who hath this hope in him, purifieth himself even as He is pure*, 1 John iii. 3. There is nothing more deplorable than to hear loose, impenitent, carnal Persons (by Carnal, I mean such who are without a sense of Godliness, or Religion, upon their Hearts) say upon every Exigent, *I trust in God*: You trust in God! What have you to do to trust in Him? Hear what God saith to you, *What hast thou to do—that thou shouldest take my Covenant in thy Mouth, seeing thou hatest Instruction, and castest my words behind thee*, Psal. l. 16, 17. *Cleanse your Hands, ye Sinners, and purifie your Hearts, ye Double minded*; and then draw nigh to God, and He will draw nigh to you, James iv. 8.

3. Because God has no otherwise promised particular outward Blessings to us, than as He sees them good for us (*They that fear the Lord shall want nothing that is good*) In our trust to God for such things, we must always intermix submission to his Wisdom and Will. We need not doubt but He will certainly give the outward Goods we would have, if He sees us fit for them; and there is nothing fits us more, than Purity, or Universal Holiness, which we urged in the former Particular; and Humility. or perfect Submission to God, which we press in this

Lastly, Inasmuch as God is without Variableness, or Shadow of Changing, constant unto Himself, and works not extraordinarily but upon extraordinary Occasions, inasmuch as He alters not the Course of Nature by the usual Acts of his Providence, but Nature and Providence sweetly agree; they therefore, who trust in God to any Particular Purpose, must with such Holiness and Submission as directed, mix Diligence and the use of Means proper, in order to their End. He was, it's true, no very good Man, in whom I am about to instance; but in this point he seems to have been very Exemplary for a right Procedure in his trusting in God. *When Joab saw that the Front of the Battel was*
against

against him, before and behind, he chose of the choice Men of Israel and put them in Array against the Syrians. And the rest of the People he deliver'd into the hand of Abisbai his Brother, that he might put them in Array against the Children of Ammon. And he said, If the Syrians be too strong for me, then thou shalt help me: And if the Children of Ammon be too strong for thee, than I will come and help thee. Be of good Courage, and let us play the Men, for our People, and for the Cities of our God: And the Lord do that which seemeth good to Him, 2 Sam. x 9, 10, 11, 12. Here's a Man now, supposing him otherwise Vertuous, that trusts for Deliverance from his Enemies, as he ought to do. He uses all the Conduct, and all the Courage he could, and then like a Brave Person, calmly submits the issue to God.

Prayer, in the Name of Christ Jesus, for the obtaining what we trust to God for, is but an Act of true Christian Trust, or as I may say, the Venting of it; and therefore I say nothing particularly touching it: But supposing all the Conditions before set down, (namely, That our Trust grounds it self upon Gods Promise, That we honestly endeavour the Inward State and Temper required by the Promise, That we trust for Outward Blessings with Submission to God's Will, And that we be diligent in the use of Means proper to the designed Benefits, and particularly of Prayer) supposing, I say, these things observed, the Rule is, *Trust in Him at all times, O ye People; pour out your Hearts before Him: God is a Refuge for us.* On these terms to trust in God at all times, is our Duty as well as Interest.

** [And for us, who have been Delivered in such sort as both our selves and Predecessors have been, not to trust in our Deliverer, would be the vilest Ingratitude as well as Injustice—He has delivered us from so great a Death, (from all the Attempts of our Enemies) He does still Deliver us (from their present Malice:) Would it not now be the most abominable Requital, not to trust Him, that He will yet Deliver us (from all their Machinations)] **

I am yet obliged by the Duty I owe the Day, and this Great Audience, to a more Particular Application: And I beseech

You to continue Your Patience, on this more than common Occasion, a little space.

First then, As to matter of *Partiular Self-Reflexion*—*We have had a Sentence of Death in our selves.* This matter of Fact, as to our selves, I presume we are sensible is true.—*That we should not trust in our selves, but in God which raiseth the Dead:* That this was God's Design upon as many of us, as He saw Faithful Adherents to Him, we have seen to be no less certain. The only Question is, Whether this Design have taken effect? Whether we, by our Dangers and Miseries, have learn'd to lay aside Carnal Refuges and Confidence, and duely to *trust in Him that raiseth the Dead.* To go over the Particulars.

We have had, I say, *A Sentence of Death in our selves.* WE, that is, our Ancestors and Predecessors, this time was One and Fifty Years; and as many of us in our own Persons, as were then of Judgment. It was then, instead of a Confession, the Remorseless Boast of a Principal Conspirator, when apprehended, That their Design was so far Advanced by that time, as it was not possible for the Wit of Man to prevent it. So proud of themselves, of their own Wisdom, Counsels and Strength, so arrogant against God, so contemptuous and implacable against us, was (I wish I could not say, is) the Malice of the Irish Papists, and especially of their Priests, who then had (God grant they still have not) Charm'd that People out of all Reason and Bowels. And truly all who then judged as men do, might justly have been of the Conspirators minds. For the Irish had the generality of the Castles, Forts, Sea-Ports and strong Holds of the Kingdom in their Possession. *England* was then as good as in Blood by their Arts, and so unable to help us; the *Scots* some while abused into a Neutrality; and Foreign Countreys ready to pour in Succours to them. So that most reasonably, in Fourty One, had our Parents, Brethren, or We in our own Persons, *a Sentence of Death in our selves.*

Again, WE lately, in the End of Eighty Eight, and in the years—89 and 90, (*a Second Rebellion* in little more than *Half an Age*; which yet if any will not allow to be another
Irish

Irish Rebellion ; we will , to gratifie them, at present style *The Irish Tyranny* ; and perhaps more properly, for that Tyrants choose Methods of slow and lingering Murthers, *Sentiat se Mori*) We, I say, who were in this Kingdom during those years, had really a *Sentence of Death in our selves*. For we knew our selves in the hands of Bloody Enemies ; Enemies by Nation, Manners, Religion, and Interest ; Enemies Insolent, (and some few excepted) Barbarous and Brutish ; Enemies who never yet kept Faith, nor can it be presumed ever will. We were Naked even as to Defensive Weapons ; Deprived of all manner of Refuge or Security ; yea, many of us, often times of the very Necessaries of Life. We were most causelessly either under Imprisonment, or Restraints : And not seldom drawn out, and set forth as Men appointed for immediate Death. Our Surrounding Guards (not long before our Servants) standing ready with their Arms, and calling for, *The Word, The Word* ; and sometimes the Commander in Chief Damning himself, that upon the first sight of the Enemy, *he would sacrifice all our Heretick Souls to the Devil*. Thus stood it with many of us, who are thought to have fared best. Others, and those not a few, in several Places were under Formal Sentence of Death ; Gallows and Executioners prepared and appearing. It was worse yet with those Forlorn Numbers driven before the Walls of *DERRY*, of whom God alone knows how many perished. And even those Brave People within *DERRY*, and their Immortal Brethren of *ENNISKILLIN*, cannot but be esteem'd, with our Apostle, *to have been pressed out of measure, above strength, insomuch as oftentimes to have despaired of Life* ; only resolving in those desperate Circumstances, to fall into the Hands of God, and not of Men ; not to sell Life with Dishonour, or to be made the Scorn of Foreigners and Faithless Men. These things are so manifest, that to use the words of our *Town-Clark* in the *Acts*, *They cannot be spoken against*. It admits not Contradiction that we of late had a Sentence of Death in our selves.

Now as to the Point Questionable, and to be Examind. Has this Sentence of Death, according to Gods Design thereby brought

brought all of us, either us of *Fourty One*, or us of *Eighty Eight*, off from our Carnal Refuges, and Carnal Life or Sense of things? Do we now *not trust in our selves, but in God which raiseth the Dead*? Are we all of us, as Men ought to be, who have had so long the Sentence of Death in themselves, prepared for Death? Have we in good earnest perswaded our selves, that God will raise the Dead; Ay, and bring them to Judgment too? Are we resolved to live as Men only Reprieved a while? For our Condition is at best no better. We are perhaps delivered from a violent Death; but to-morrow or next day, (at least we know not how soon) may we dye a Natural one. Behold (as Gen. xxvii. 2. good old *Isaac* said) *I know not the Day of my Death*. Now are we ready, Brethren? Has this Sentence of Death, mended us? Can we each look up to Heaven, and say, *I trust in God that raiseth the Dead*? If so, such Mens Miseries have made them Happy. But God knows, if we may judge by what appears to Humane Eyes, by the face of things, by People's Manners, Talk, Habits, Air, and like Symptoms, the generality of us are as lewd, carnal, worldly, proud, vain and fantastick as ever. Some, I will hope, remember the Yows of their Misery, and will never forget them. And to such mainly belongs The second part of my Application, the Exhortation and Advice following.

God has deliver'd you from so great a Death: He does Deliver: Wherefore trust to Him that He will yet Deliver you.

He has Delivered. 'Twas His Hand, and His alone, in the *Irish Rebellion*; which that any Protestants did, or do here survive, is little less then a Miracle. The Nation was Confederate, and as one Man against us. They had every where prepared the Instruments of Death, of all sorts; and they as barbarously divers Months employed them; even till glutted with Blood, if English Blood could have glutted them. That they left us a Remnant, was Gods overruling Act, not at all their Intent or Will. Their Design, Attempt, and diligent Endeavour was, to have cut off Root and Branch, *the Mother with the Child*. And least our Ashes should have been a kind of a new Seedness of Protestants to the Land, they had forbid us so much as Burial. Again,

Again, 'Twas Gods Hand, and His alone, that in the *Irish Tyranny* deliver'd us the Posterity, Brethren, or Successors of those who fell in the *Irish Rebellion*. Their Priests indeed are said this time not to have given such Bloody Instructions as in the former day. Alas good Natur'd Men! They onely at high Mass (that is at their most sacred Office, and in the highest pitch of their Charity) bid all their People Arm, at least with Rupperies and Bagonets (pretty innocent Weapons!) and what other Arms they could get. They only interdicted them, under pain of Suspension from Mass, to be seen again after such a short day, unarm'd. Their Orders for Action only were, Plunder and Strip all Protestants, Spoil and Burn what you cannot possess; but spare Blood. That is, Kill not the Protestants, but starve them with Cold and Hunger. O Merciful Priests! *Quid refert, ferro pereamne ruinâ?* But even this their Mercy lasted not long: When many of our Brethren had saved themselves by timely retiring out of the Kingdom, how frequent Consults were held, to have put to Death us the poor Remainder? And herein the Irish Papal Clergy were constant and importunate to this bloody purpose, and their People (no doubt too many of themselves) as ready for acting it. Now how a Clergy, and a head-strong, blind, abused Nation, who denyed even to *their own King*, as they call'd him, his Power, as often as he would use it in favour of Protestants; how, I say, both these came to be restrain'd from executing their own Will, we to this hour are at a loss. It was not, as some have thought, a care of Preserving the English Roman Catholicks, which sway'd them; for they had no regard to them; And those of them whom they had in their Army or Councils, they scorned, hated, and to their power turn'd out of Place, little otherwise than they did English Protestants. It was not fear of an After-Reckoning: For by this means only they accounted they would have prevented all After-claps. Sometimes I have thought it was our Paucity: They scorned us, and esteem'd us too Few, considering their own Numbers, for them to sacrifice. And really upon After-thoughts herein, I believe those, who left the Kingdom, did a Publick Service: For had the
 who'e

whole Body of the English stayed, so that our Number had made us Formidable, I question not but there had been a Second General Massacre : Which what prevented, as to us, who were in their hands ; especially at that Critical Point of Time, when our Blessed Deliverer, and their Conquerour, appeared ; cannot, as far as I am able to see, be assigned ; except we say, It was Gods Almighty Hand. He disheartened them ; and as in the case of those Cities, through which *Jacob* and his Family journeyed (*Gen. xxxv. 5.*) *The Terror of God was upon them.* He perfectly amused them, so that their *Men of Might found not their Hands*, nor their Wise Men their Counsels. *He (then) Delivered us from so great a Death.* And,

2. *He doth Deliver.*

How we have subsisted, even since the Reduction, especially in the Countrey, where for the most part both Towns and Fields were in a manner totally desolate and waste ; where Houses and Stock, and, in many places, even Trees and Hedges, were destroyed ; so that we might have rationally despaired of Food and Shelter ; is to me next door to a Miracle. But when the Bush burns, and burns, and continues still burning, yet consumes not, 'tis plain God is in it. *He doth Deliver us.*

3. Let us therefore *trust in Him that He will yet Deliver us.*

'Tis sure, only the Power of our Enemies is abated, not their Malice or bloody Minds ; I may add most justly, not their Pride or Expectations. Their very common People stick not to our face to tell us, *They will yet have a Day for it* ; and they are as confident of an Army from *France*, as ever they were. It vexes, no doubt, the considerative part of their whole Nation, that they should have been able from the Rebellion in *Fourty One*, to maintain a War of Twelve Years, and yet that this much more an Universal Effort of their whole Nation to have shaken off for ever the English Yoak, of which they had such assurance, should be fruitlessly over in so few years. They are therefore without question busie to retrieve our Confusions ; and that, amongst themselves, with their usual Confidence. But let our Confidence be in *God that raiseth the Dead*, from whence in a figure we have been Raised.

Only

Only let us Remember, Trusting in God is, as said, a kind of Conditionate Duty; and we must take care, First, that we be duly qualified to trust in God for the Deliverance we desire; Secondly, that we do not contravene, or in our Actions contradict such Trust.

For our being duly qualify'd to trust in God in any respect, we have heard, we must *Cleanse our Hearts*; repent of all known, or even by us suspected Evils, allowing our selves in neither: *If our hearts condemn us not, then have we confidence towards God*; 1 John iii. 21.

And particularly for qualifying our selves to trust in God for Deliverance still from our Irish Enemies, we must take care we repent of, and live not in those sins for which we may rationally conclude God gave us of late into Subjection and Oppression under them. I will not enter into particular mens particular sins. I leave that to their own Consciences, which will easily tell them, *Such and such a Sin has God visited upon me and mine*. Instead of that Attempt, I will only touch such Publick Sins which were open and bare-fac'd amongst us; and not all of them neither, for time will not permit. As principal ones then, I must tax

1. A cursed Conjunction of *Worldliness*, *Sensuality* and *Haughtiness*, with *meer Formality in Religion*; most of us contenting our selves with the Name of Reformed, without any Real Practical Reformation, or Zeal for promoting it. We were intent on getting Estates, on raising Families, on living in Plenty, on having all Room to us; and we in heart regarded not Him that had set us up, and both put, and so long kept, our Enemies under our Feet. In plain terms, had we Protestants been as industrious, first, our selves to have lived according to the Truth and Power of the Reformed Religion, and then to have instructed the Irish therein, as we were to secure our selves the Irish Lands; had we been as careful to make them knowing good Christians, as our selves rich and great; we had, in all probability, never seen the Rebellion of *Fourty One*, nor the Tyranny of the late *Eighty Eight*, and following years. I must but name things.

I tax, (2) Frequent Oppression of, or Squeezing, our poor Brethren, and making our *English Tenants Vassals*. Many of us, to this day, much more affect and court the Irish, than our own Countrey men; and will sell these at any time for Twenty Shillings a year: I say nothing of the Imprudence herein, and Publick Detriment hereby: But such Landlords sure remember not, that though we ought to do good unto all, yet especially to those who are of the Household of Faith.

I cannot forbear, Lastly to tax the *Notorious Excess of all Degrees* in their *Habit, Tables, Furniture and Equipage*, considering the Rank of each. We have been, many of us, reproach'd for this, of late, in *England*; yet we are at it again, as fast as may be. These and the like Evils we must repent of, and take care we return not to, if we would be qualified to trust in God; that He will yet Deliver us.

Secondly, As we must be qualified for such Trust, so if we would, that our Trust for Deliverance from Irish Papists should be successful, we must beware we do not practically contradict that Trust. Now that All do,

1. Who mix with them, either in *Sin, Society, Blood, or Religion*.

Those who mix with them in *Sin*, must expect to be Sharers in their Vengeance, and to perish one day With them; therefore By them, at least by such Mixture.

Those who mix with them in *Society*, will soon mix with them in sin; and in its fore mentioned Consequents, Vengeance and Ruine.

Those, who mix with them in *Blood*, are thereby most intimately mixt in *Society*, and consequently cannot avoid mixture in *Sin*. Nor is there any Probability, but that such should especially mix with them in *Religion*; at least, if they themselves do not, the Posterity of such will. For in all such Compositions, the Production does usually *Sequi Deteriorem partem*; partake most strongly of the Ill Leaven.

2. It is another Practical Inconsistence in this Case, to Trust God, that He should Deliver us from our Irish Popish Enemies;

and yet to *Trust Them*. 'Tis very true; we ought to be such good Christians as to keep Faith with them, (and God forbid we should do otherwise) but we ought ~~not~~ to be such Fools, after so many Tryals of them, as to believe they will ever keep Faith with us. Our Lord Jesus indeed has taught us to forgive our Enemies, and that even in Repeated Wrongs; *Luke xvii. 3. If thy Brother trespass against thee ——— if he repent, forgive him.* The same is repeated, vers 4. *If he turn again to thee, saying, I repent, thou shalt forgive him.* In which regard, it would be considered, Whether the Body of the Irish (I speak not of particular Persons, but whether, I say, the Body of the Irish Nation) even by the Letter of the Evangelical Law, be so qualified for Forgiveness, that we are obliged thereto. God himself forgives not Impenitents. But let the matter of a Publick Forgiveness of them stand how it shall; Christ no where commands us to Trust our Enemies. *Praying for Enemies*, and *Trusting them*, are two very different things. The former, we acknowledge our Duty, and we hope with pure Consciences, (Hearts purged from all Malice) we daily practice it to all the Enemies we have in the World: To the latter, as no Obligation can be pretended, either from Scripture or Reason, so neither can the Inveterate Hatred of the Irish towards us be denied, or even fairly palliated. And to make it more notorious, they are now become: as one Man, sworn Votaries to our most Potent Enemy, the Grand Enemy of *West Christendom*; having by this means a separate Interest from most of the Roman Catholicks of *Europe*; and so not to be trusted by us, for that very reason, for which we trust divers Nations of the Roman Communion. Further, What must make them Eternally False to us in any seeming Reconciliation, is, That as their Priests are the Vilest of Men, so they are most absolutely at the Command of their Priests; and perhaps no Nation under Heaven so much as they. And the Falseness and Irreconcilableness of Irish (indeed I may say of any) Popish Priests to us Protestants, is most Constant and Necessary. For however sundry of the Laity may be, and are, too much Gentlemen, to practice all the Consequents of so Corrupt a Religion

gion; yet as to their Clergy, let all men say what they will, they are both Sworn to the very worst Principles of the Roman Faith, and True to them in all those Ill Practices which such Ill Principles draw with them.

For instance: There is not a Romish Priest in the World, who has not, in their Creed, as much sworn to Believe and Teach that Point, — *Ecclesia Romano Catholica extra quam non est salus*, (That no Person out of the Roman Catholick Church can be saved) as that Christ Jesus Dyed for our Sins. And how far they practice it, in pursuance of, and agreeably to such Faith, judge from that passage of no less a Man than the Great Cardinal *Baronius*; who being to put an end to his *Paranesis* to the State of *Venice*, (which yet never forsook the Roman Faith, only disobey'd the Usurpation and pretended Laws of the Church, in punishing with the Temporal Sword an Ecclesiastic Miscrime or two) concludes, (*Doleo vehementer quod absq; valete*) "I am
"I very sorry I must end this Letter without Farewel. For, saith
"he, St. John the Apostle, and with him all the Church, justly
"adjudgeth those unworthy of Salvation, who not communi-
"cating with the Roman Church (*Omnis penitus salutis sunt ex-
"pertes*) have altogether forfeited all Salvation.

Now from him, whom I know so certainly to believe me Dam'd, that he cannot in Faith or Duty allow me a *Good Wish*, I am unjust to my self, if I expect a *Good Office*, that is; if I trust him. And consequently, if I trust any that will generally be govern'd by him.

Thirdly, It is another Inconsistency for us to trust God will Deliver us from our Irish Popish Enemies, and yet to maintain them in a Capacity to hurt us. 'Tis to desire (for Trust includes Desire) God should bestow upon us, what we employ the most likely means we can to defeat. Believe it, the Irish Papists will mischief us as soon as they can, and if they are one moment innocent, 'tis (as with some Kindred of theirs of another World) so, e against their Will.

O let us not ere again our Old Error. Let us not provide that all once in Thirty or Forty Years, Thirty or Forty Thou-

and fresh English men must come over hither to find Untimely Graves. Is there no Manure for the Land of this Kingdom, but English Blood? Do we find the Soil so Fertile as to answer the Cost of being so often thus sated? Pity, ye Princes and Nobles of our *Israel*, ye Heads of our Tribes and Cities, as many as are here present; Pity your Brave Countrey men; Pity your Selves; Pity your Ladies and Children; Pity your Babes which are yet Unborn; Pity All, and Secure All. Resolve on Effectual Counsels; Counsels and Provisions which may bear just Proportion, not only to the Christian Trust which We Profess, but to the Opportunity we Now Have. Never must we of This Age expect the like Opportunity will recur to us. And if a Price be put into our Hands, and we have no Heart for it, Remember what Character the Holy Ghost sets on us, *Prov* xvii. 16. 'Tis known, I need not name it.

Lastly, It is inconsistent to Trust in God for Deliverance from our Enemies, (that is, for Preservation of the English Interest here) and to Neglect the Proper Means of such Preservation. Now when I speak of Proper Means, I would be understood in a Moral Sense (for as to Politick Means, they are out of my Element.) Proper Moral Means hereto, I take to be especially these following Vertues: *Publick Spiritedness*, *Publick Sobriety*, and *Zeal for the True Reformed Religion*; or if you please, for the truly Old Religion, namely, the *Holy Scriptures* (or the Sum of the Faith in them, the Apostles Creed) and *Holy Life*.

As to Publick-Spiritedness, *Let this Mind be in you, which was also in Christ Jesus: Look not every Man at his Own Things, but every Man also on the Things of Others.* And remember it is the Character of the worst of Men in the Latter Days, That they should be *Lovers of Themselves*. Now Lovers of Themselves can never preserve a Publick Interest. *Dum singuli pugnant omnes l'incuntur*: Which I am content

content to English, *While each looks but to One, All are lost.*

As to Publick Sobriety: Let each of us be careful to maintain a Serious and Considerative Temper; Attentive to all our Concerns of Soul and Body; Abandoning the Airy, Thoughtless, Revelling, Negligent Humour of the Age. *Take heed to your selves, lest at any time your hearts be over-charged with Surfeiting and Drunkenness. Be Sober and Vigilant; your Adversaries of all kinds daily walk about, seeking to devour. Let your Loyns be girt about, and your Lights burning.* Remember the Inhabitants of *Laiſh*. *The People dwelt careless, after the manner of the Sidonians, quiet and secure; and so they became an easie Spoil to Six Hundred Danites; a Party perhaps not much more considerable, than so many of our Choice and Well-Appointed Rupperces.*

Finally, As to Zeal for simple plain Christianity (for in the Appendages and Circumstantial of it, in fine Scholastick improved Notions, Charity, Peace and Meekness becomes us, not Zeal) *It is needful (saith St. Jude, vers. 3.) to exhort you, that you earnestly contend for the Faith once deliver'd to the Saints: Once, namely, by Christ to his Apostles, and by them and their Direction, now extant in Holy Scripture. Holy Scripture is the True Reformed, the Truly Old Religion. And I need not tell you what Enemies the Irish are to your Bibles. Only give me leave to demand of the World a Reason, Why Christian Communion should not be left at that Latitude, at which Christ and his Apostles in Holy Scripture have left it? [Strictness in Manners, and a Scripture-Latitude as to the Conditions of Church Communion, will contribute more to the strengthening the English Interest in this Kingdom, than all the Laws we can make without them. And being that these soon resolve themselves into Holiness and Universal Christian Charity, I must be bold to say, We shall not easily find better Preservatives of our Church]* To this, if
Men

Men would addict themselves, (And why should they not ?
All Schisms would soon be at an End.

To Conclude, I see not but these Vertues, duly Practiced, would Unite, and so Secure us. In the Practice then of them, Let us *Trust in that God who has Delivered us from so great a Death ; who doth Deliver, and who, on these terms, will yet Deliver.*

And be Thou, O most Mighty God, evermore the Deliverer of the English Nation. Preserve all its Dispersed Colonies, wheresoever upon the face of the Earth. Unite us all to fear Thy Name. Purge and Refine us to that degree, That we may shine to Thy Glory, and the Adorning the Gospel of Jesus Christ our Lord.

Amen.

F I N I S.
